

## IT'S JEWISH.

WHEN we present God's holy law,  
And arguments from Scripture draw;  
Objectors say, to pick a flaw,  
"It's Jewish."

Though at the first, Jehovah blessed,  
And sanctified his day of rest;  
The same belief is still expressed—  
"It's Jewish."

Though with the world this rest began,  
And thence through all the Scriptures ran,  
And Jesus said 'twas *made for man*—  
"It's Jewish."

Though not with Jewish rites, which passed,  
But with the moral law 'twas classed,  
Which must endure while time shall last—  
"It's Jewish."

If from the Bible we present  
The Sabbath's meaning, and intent,  
This answers every argument—  
"It's Jewish."

Though the disciples, Luke and Paul,  
Continue still this rest to call  
The "Sabbath-day," this answers all—  
"It's Jewish."

The Gospel Teacher's plain expression,  
That "Sin is of the law transgression,"  
Seems not to make the least impression—  
"It's Jewish."

They love the Rest of man's invention,  
But if Jehovah's Day we mention,  
This puts an end to all contention—  
"It's Jewish."

E. F. O.

WHY DON'T YOU

## KEEP HOLY THE SABBATH DAY?

A QUESTION

## FOR ALL BIBLE CHRISTIANS:

ALSO

EXTRACTS FROM CATHOLIC CATECHISMS, &amp;c.

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WHY HON'T YOU  
KEEP HOLY THIR SABBATH DAYS  
FOR ALL BIBLE CHRISTIANS

TO THE READER.

It has ever been the boast of Protestants, that "the Bible, and the Bible alone," is their rule of faith and practice; while Catholics contend that the written Word is not a sufficient rule. We here give the rule of both:—

THE RULE OF PROTESTANTS:—"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; *that the man of God may be perfect, THOROUGHLY FURNISHED UNTO ALL GOOD WORKS.*" 2 Tim. iii, 16, 17.

THE PAPISTS' RULE:—"All Scripture, &c. Every part of divine Scripture is certainly *profitable* for all these ends. But if we would have the *whole* rule of Christian faith and practice, we must not be content with those Scriptures which Timothy *knew from his infancy*, that is, with the Old Testament alone; nor yet with the New Testament, without taking along with it the traditions of the apostles, and the interpretation of the church, to which the apostles delivered both the book, and the true meaning of it." Note in Douay Bible, 2 Tim. iii, 16, 17.

It is the shame of Protestants, that, especially on the Sabbath question, they leave their own rule, and take that of Papists. This they most certainly do, in endeavoring to sustain the observance of First-day as the Christian Sabbath by the testimony of the uninspired "Fathers;" this, too, without a word of inspired testimony.

Here is a stain upon the face of the Protestant church, which she can wipe away only by turning from the tradition of the first day of the week, to keep the Sabbath of the Bible. By listening to the voice of tradition, especially on the Sabbath question, instead of the "Bible, and the Bible alone," Protestants have placed deadly



weapons in the hands of the Catholic church, with which she has slain her thousands, which might have been rescued had the Protestant church followed her own rule of faith and practice. And if the Protestant church will reject the plain testimony of the written word of God, and, contrary to her profession, sustain herself in her errors by the traditions of the so-called Fathers, will not her case be most intolerable in the day of Judgment?

The rule of Protestants is ours. The "Bible, and the Bible alone," shall be our rule of faith and duty. And shall it not be yours also, brother Protestant? If it is, you will turn from the sabbath of the Papal church, to the Sabbath of the written word of God.

Protestants will agree that Dan. xi, 32-35, applies to Papacy. "And such as do wickedly against the holy covenant," &c. Verse 32. To learn what the Catholic church has done against God's holy covenant of the ten commandments, please see the ten commandments, as she gives them to her children, on pages 15 and 16. There the second commandment is taken out, the Sabbath of the fourth is changed, and the tenth is divided into two, to make up the ten. Is not that doing wickedly?

St. Paul calls this same power, the "man of sin." 2 Thess. ii. And why? Ans. "Sin" being the "transgression of the law," there is no power that could be more worthy the name than that which has thus mutilated the law of God. In this, he has "exalted himself above all that is called God," In his arrogant assumption, he has even thought "to change the times and laws of the Most High. Dan. vii, 25.

JAMES WHITE, to  
Rochester, Aug., 1854.

## WHY DON'T YOU

## KEEP HOLY THE SABBATH DAY?

[From a Catholic Tract.]

I AM going to propose a very plain and serious question, to which I would entreat all who profess to follow "the Bible and the Bible only" to give their most earnest attention. It is this: Why do you not keep holy the Sabbath-day?

The command of Almighty God stands clearly written in the Bible in these words: "Remember the Sabbath-day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work." Ex. xx, 8, 9. Such being God's command then, I ask again, Why do you not obey it? Why do you not keep holy the Sabbath-day?

You will answer me, perhaps, that you *do* keep holy the Sabbath-day; for that you abstain from all worldly business, and diligently go to church, and say your prayers, and read your Bible at home, every Sunday of your lives.

But *Sunday is not the Sabbath-day*. Sunday is the *first* day of the week; the Sabbath-day was the



*seventh* day of the week. Almighty God did not give a commandment that men should keep holy *one day in seven*; but He named His own day, and said distinctly, "Thou shalt keep holy *the seventh day*;" and He assigned a reason for choosing this day rather than any other—a reason which belongs only to the seventh day of the week, and cannot be applied to the rest. He says, "For in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day; *wherefore* the Lord blessed the Sabbath-day and hallowed it."

Almighty God ordered that all men should rest from their labor on the seventh day, because He too had rested on that day: He did not rest on Sunday, but on Saturday. On Sunday, which is the first day of the week, He *began* the work of creation, He did not finish it; it was on Saturday that He "*ended*" His work which He had made; and He rested on the seventh day from all His work which He had made; and God blessed the seventh day, and sanctified it, because that in it He had rested from all His work which God created and made." Gen. ii, 2, 3. Nothing can be more plain and easy to be understood than all this; and there is nobody who attempts to deny it; it is acknowledged by everybody that the day which Almighty God appointed to be kept holy was Saturday, not Sunday. Why do you then keep holy the Sunday, and not Saturday?

You tell me that Saturday was the *Jewish* Sabbath, but that the *Christian* Sabbath has been changed to Sunday. Changed! but by whom? Who has authority to change an express commandment of Almighty God? When God has spoken and said, Thou shalt keep holy the seventh day, who shall dare to say, Nay, thou mayest work and do all manner of worldly business on the seventh day; but thou shalt keep holy the first day in its stead? This is a most important question, which I know not how you can answer.

You are a Protestant, and you profess to go by the Bible and the Bible only; and yet in so important a matter as the observance of one day in seven as a holy day, you go against the plain letter of the Bible, and put another day in the place of that day which the Bible has commanded. The command to keep holy the seventh day is one of the ten commandments; you believe that the other nine are still binding; who gave you authority to tamper with the fourth? If you are consistent with your own principles, if you really follow the Bible and the Bible only, you ought to be able to produce some portion of the New Testament in which this fourth commandment is expressly altered, or at least from which you may confidently infer that it was the will of God that Christians should make that change in its observance which you have made. Let us see



whether any such passages can be found. I will look for them in the writings of your own champions, who have attempted to defend your practice in this matter.

1. The first text which I find quoted upon the subject is this: "Let no man judge you in respect of an holy day, or of the new moon, or of the sabbath-days," Col. ii, 16. I could understand a Bible Christian arguing from this passage, that we ought to make no difference between Saturday, and Sunday, and every other day of the week; that under the Christian dispensation all such distinctions of days were done away with; one day was as good and as holy as another; there were to be no Sabbaths, no holy days at all. But not one syllable does it say about the obligation of the Sabbath being *transferred* from one day to another.

2. Secondly, the words of St. John are quoted, "I was in the Spirit on the Lord's day." Rev. i, 10. Is it possible that anybody can for a moment imagine that here is a safe and clear rule for changing the weekly rest from the seventh to the first day? This passage is utterly silent upon such a subject; it does but give us Scriptural authority for calling some one day in particular (it does not even say *which* day) "the Lord's day."

3. Next we are reminded that St. Paul bade the Corinthian converts, "upon the first day of the week,

to lay by them in store, that there might be no "gatherings" when he himself came. 1 Cor. xvi, 2. How is this supposed to affect the law of the Sabbath? It commands a certain act of almsgiving to be done on the first day of the week. It says absolutely nothing about not doing certain other acts of prayer and public worship on the seventh day.

4. But it was "on the first day of the week" when the disciples were assembled with closed doors for fear of the Jews, and Jesus stood in the midst of them; and again, it was eight days afterwards (that is, on the first day of the following week) that "the disciples were within, and Thomas with them, and Jesus again came and stood in the midst: (John xx, 19, 26 :) that is to say, it was on the evening of the day of the Resurrection that our Lord first showed Himself to many disciples gathered together; and after eight days He again showed Himself to the same company, with the further addition of St. Thomas. What is there in these facts to do away with the obligation of keeping holy the seventh day? Our Lord rose from the dead on the first day of the week, and on the same day at evening He appears to many of His disciples; He appears again on that day week, and perhaps also on other days in the interval. Let Protestants, if they will, keep holy the first day of the week in grateful commemoration of that stupendous mystery, the Resurrection of Christ,



and of the evidences which He vouchsafed to give of it to His doubting disciples; but this is no scriptural authority for ceasing to keep holy another day of the week, which God had expressly commanded to be kept holy for another and altogether different reason.

5. But lastly, we have the example of the Apostles themselves. "Upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight." Acts xx, 7. Here we have clear proof that the disciples came together for the celebration of the Holy Eucharist, and that they heard a sermon on a Sunday. But is there any proof that they had not done the same on the Saturday also? Is it not expressly written concerning those early Christians, that they "continued *daily* with one accord in the temple, breaking bread from house to house?" Acts ii, 46. And as a matter of fact, do we not know from other sources that, in many parts of the Church, the ancient Christians were in the habit of meeting together for public worship, to receive Holy Communion, and to perform the other offices, on Saturdays just the same as on Sundays? Again, then, I say, let Protestants keep holy, if they will, the first day of the week in order that they may resemble those Christians who were gathered together on that day

in an upper chamber in Troas; but let them remember that this cannot possibly release them from the obligation of keeping holy *another* day which Almighty God has ordered to be kept holy, because on that day He "rested from all his work."

I do not know of any other passages of holy Scripture which Protestants are in the habit of quoting to defend their practice of keeping holy the first day of the week instead of the seventh; yet surely those which I have quoted are not such as should satisfy any reasonable man, who looks upon the written word of God as *they* profess to look upon it, namely, as the one *only* appointed means of learning God's will, and who really desires to learn and to obey that will in all things with humbleness and simplicity of heart. It is absolutely impossible that a reasonable and thoughtful person should be satisfied, by the texts that I have quoted, that Almighty God intended the obligation of Saturday under the old law to be transferred to Sunday under the new. And yet Protestants *do* so transfer it, and never seem to have the slightest misgivings, lest, in doing so, they should be guilty of breaking one of God's commandments. Why is this? Because, although they talk so largely about following the Bible and the Bible only, they are really guided in this matter by the voice of tradition. Yes, much as they may hate and denounce the word,



they have in fact, no other authority to allege for this most important change. The present generation of Protestants keep Sunday holy instead of Saturday, because they received it as a part of the Christian religion from the last generation, and that generation received it from the generation before, and so on backwards from one generation to another, by a continual succession, until we come to the time of the (so-called) Reformation, when it so happened that those who conducted the change of religion in this country left this particular portion of Catholic faith and practice untouched.

But, had it happened otherwise—had some one or other of the “Reformers” taken it into his head to denounce the observance of Sunday as a Popish corruption and superstition, and to insist upon it that Saturday was the day which God had appointed to be kept holy, and that he had never authorized the observance of any other—all Protestants would have been obliged, in obedience to their professed principle of following the Bible and the Bible only, either to acknowledge this teaching as true, and to return to the observance of the ancient Sabbath, or else to deny that there is any Sabbath at all. And so, in like manner, any one at the present day who should set about, honestly and without prejudice, to draw up for himself a form of religious belief and practice out of the written Word of God, must needs come

to the same conclusion: he must either believe that the Sabbath is still binding upon men's consciences, because of the Divine command, “Thou shalt keep holy the seventh day;” or he must believe that no Sabbath at all is binding upon them, because of the Apostolic injunction, “Let no man judge you in respect of a festival day, or of the sabbaths, which are a shadow of things to come, but the body is Christ's.” *Either one or the other of these conclusions he might honestly come to;* but he would know nothing whatever of a *Christian Sabbath* distinct from the ancient, celebrated on a different day, and observed in a different manner, simply because Holy Scripture itself nowhere speaks of such a thing.

Now, mind, in all this you would greatly misunderstand me if you supposed I was quarreling with you for acting in this matter on a true and right principle, in other words, a Catholic principle; viz., the acceptance, without hesitation, of that which has been handed down to you by an unbroken tradition. I would not tear from you a single one of those shreds and fragments of Divine truth which you have retained. God forbid! *They are the most precious things you possess*, and by God's blessing may serve as clues to bring you out of that labyrinth of error in which you find yourselves involved, far more by the fault of your forefathers three centuries ago than by your own. What I do quarrel with you for is, not



your inconsistency in occasionally acting on a true principle, but your adoption, as a general rule, of a false one. You keep the Sunday, and not the Saturday; and you do so rightly, for this was the practice of all Christians when Protestantism began; but you have abandoned other Catholic observances which were equally universal at that day, preferring the novelties introduced by the men who invented Protestantism, to the unvarying tradition of above 1500 years. We blame you not for making Sunday your weekly holyday instead of Saturday, but for rejecting tradition, which is the only safe and clear rule by which this observance can be justified. In outward act we do the same as yourselves in this matter; we too no longer observe the ancient Sabbath, but Sunday in its stead; but then there is this important difference between us, that we do not pretend, as you do, to derive our authority for so doing from a *book*, but we derive it from a *living teacher*, and that teacher is the Church. Moreover, we believe that not every thing which God would have us to know and to do is written in the Bible, but that there is also an *unwritten* word of God, which we are bound to believe and obey, just as we believe and obey the Bible itself, according to that saying of the Apostle, "Stand fast and hold the traditions which you have learned, *whether by word or by our epistle.*" 2 Thess. ii, 14. We Catholics, then, have

precisely the same authority for keeping Sunday holy instead of Saturday as we have for every other article of our creed; namely, the authority of "the Church of the living God, the pillar and ground of the truth;" [2 Tim. iii, 15;] whereas you who are Protestants have really no authority for it whatever; for there is no authority for it in the Bible, and you will not allow that there *can be* authority for it anywhere else. Both you and we do, in fact, follow tradition in this matter; but *we* follow it, believing it to be a part of God's word, and the Church to be its divinely-appointed guardian and interpreter; *you* follow it, denouncing it all the time as a fallible and treacherous guide, which often "makes the commandment of God of none effect."

#### On the Ten Commandments.

[As given in "Butler's Catechism"—p. 20.]

"Ques. SAY the ten commandments of God.

Ans. 1. I am the Lord thy God, thou shalt not have strange gods before me, &c.

2. Thou shalt not take the name of the Lord thy God in vain.

3. Remember that thou keep holy the Sabbath day.

4. Honor thy father and thy mother.

5. Thou shalt not kill.



6. Thou shalt not commit adultery.
7. Thou shalt not steal.
8. Thou shalt not bear false witness against thy neighbor.
9. Thou shalt not covet thy neighbor's wife.
10. Thou shalt not covet thy neighbor's goods.—  
Ex. xx."

### The Third Commandment.

[As given in "Butler's Catechism"—p. 26.]

Q. Say the third commandment.

A. Remember that thou keep holy the Sabbath day.

Q. What is commanded by the third commandment?

A. To spend the Sunday in prayer, and other religious duties.

Q. Which are the chief duties of religion, in which we should spend the Sundays?

A. Hearing mass *devoutly*; attending vespers, or evening prayers; reading moral and pious books; and going to communion.

Q. The hearing of mass then is not sufficient to sanctify the Sunday?

A. No; a part of the day should be also given to prayer and good works."

### On the Third Commandment.

["Catholic Catechism of the Christian Religion"]

Q. WHAT is the third commandment?

A. Remember that thou keep holy the Sabbath day: six days shalt thou labor, and shalt do all thy work; but on the seventh day, is the Sabbath of the Lord thy God, thou shalt do no work on it, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thy beast, nor the stranger that is within thy gates, &c. Ex. xx, 8, &c.

Q. Why does God commence this commandment by the words, 'Remember, &c.?'

A. To remind the Jews that this commandment is only a confirmation of one that had been always observed, by his order, since the beginning of the world. Gen. ii, 3; Ex. xvi, 23.

Q. What does God ordain by this commandment?

A. He ordains that we sanctify, in a special manner, this day, on which he rested from the labor of creation.

Q. What is this day of rest?

A. The seventh day of the week, or Saturday; for he employed six days in creation, and rested on the seventh. Gen. ii, 2; Heb. iv, 1, &c.

Q. Is it then Saturday we should sanctify, in order to obey the ordinance of God?

A. During the old law, Saturday was the day sanctified; but the church instructed by Jesus Christ, and directed by the Spirit of God, has substituted



Sunday for Saturday, so we now sanctify the first and not the seventh day. Sunday means, and now is, the day of the Lord.

Q. Had the church power to make such change?

A. Certainly, since the Spirit of God is her guide, the change is inspired by that holy Spirit. The uniform, universal, and perpetual tradition of all ages and nations, attest the antiquity of, and consequently the Divine assent to, this change; even the bitterest enemies of God's church admit and adopt it.

Q. Why did the church make this change?

A. Because Christ rose from the dead upon Sunday, and rested from the great work of Redemption; and because, on this day, the Holy Spirit descended on the apostles and on the church."

### **The Third Commandment Expounded.**

["Abridgment of Christ. Doct."—pp. 57-59.]

"Q. WHAT is the third commandment?

A. Remember that thou keepest holy the Sabbath day.

Q. When began the Sabbath to be kept?

A. From the very creation of the world; for then God 'blessed it, and rested on it, from all his works.' Gen. ii, 2.

Q. When was this commandment renewed?

A. In the old law; when God gave the com-

mandments to Moses, on mount Sinai, written with his own finger in two tables of stone. Ex. xx, 1, &c. xxxi, 18.

Q. Why was the Jewish Sabbath changed into the Sunday?

A. Because Christ was born upon a Sunday, rose from the dead upon a Sunday, and sent down the Holy Ghost upon a Sunday: works not inferior to the creation of the world.

Q. By whom was it changed?

A. By the Governors of the Church, the Apostles, who also kept it; for St. John was in the Spirit on the Lord's Day, (which was Sunday.) Apoc. i, 10.

Q. How prove you that the Church hath power to command feasts and holy days?

A. By the very act of changing the Sabbath into Sunday, which Protestants allow of; and therefore they fondly contradict themselves, by keeping Sunday strictly, and breaking most other feasts commanded by the same Church.

Q. How prove you that?

A. Because by keeping Sunday, they acknowledge the Church's power to ordain feasts, and to command them under sin: and by not keeping the rest by her commanded, they again deny, in fact, the same power.

Q. If keeping the Sunday be a church precept, why is it numbered in the decalogue, which are the commandments of God, and the law of nature?



A. Because the substance or chief part of it, namely, 'That a day be set apart for the service of God,' is of divine right, and of the law of nature; though the determinating this particular day, Sunday rather than Saturday, be a Church ordinance and precept.

Q. Did not Christ, when he confirmed the rest, confirm also this commandment?

A. In as much as it belongeth to the law of nature, he did; but not as it belongeth to the ceremonial law of the Jews, and was affixed to Saturday, therefore, now we are not bound to keep Saturday.

Q. Why so, I pray you?

A. Because that particular day was a command of the ceremonial law of the Jews, which was abrogated, and ceased to oblige after the death of Christ.

Q. To what are we obliged by this precept?

A. To spend the Sunday in prayer and divine service.

Q. What is the best means to sanctify the Sunday?

A. By hearing mass, confessing our sins, communicating, hearing sermons, and reading good books."

#### Authority for Changing the Sabbath.

["Catholic Christian Instructed"—pp. 209, 210, 211.]

Q. WHAT are the days which the Church commands to be kept holy?

A. 1st, The Sundays, or the Lord's day, which we observe by apostolical tradition, instead of the Sabbath. 2dly, The feasts of our Lord's Nativity, or Christmas-day; his Circumcision, or New-Year's day; the Epiphany, or Twelfth-day, Easter day, or the day of our Lord's Resurrection, with the Monday following, the day of our Lord's Ascension; Whit-sunday, or the day of the coming of the Holy Ghost, with the Monday following; Trinity Sunday; Corpus Christi, or the feasts of the blessed Sacrament. 3dly, We keep the days of the Annunciation, and Assumption of the blessed Virgin Mary. 4thly, We observe the feast of All-saints; of St. John Baptist; of the holy Apostles, St. Peter and St. Paul. 5thly, In this kingdom we keep the feast of St. Patrick, our principal patron.

Q. What warrant have you for keeping the Sunday, preferable to the ancient Sabbath which was the Saturday?

A. We have for it the authority of the Catholic Church, and apostolic tradition.

Q. Does the Scripture any where command the Sunday to be kept for the Sabbath?

A. The Scripture commands us to hear the Church [Matt. xviii, 17; Luke x, 16,] and to hold fast the traditions of the apostles. 2 Thess. ii, 15. But the Scripture does not in particular mention this change of the Sabbath. John speaks of the Lord's day; [Rev. i, 10;] but he does not tell us what day of the



week this was, much less does he tell us that this day was to take the place of the Sabbath ordained in the commandments. Luke also speaks of the disciples' meeting together to break bread on the first day of the week. Acts xx, 7. And Paul [1 Cor. xvi, 2] orders that on the first day of the week the Corinthians should lay by in store what they designed to bestow in charity on the faithful in Judea; but neither the one nor the other tells us that this first day of the week was to be henceforward the day of worship, and the Christian Sabbath; so that truly, the best authority we have for this, is the testimony and ordinance of the church. And therefore, those who pretend to be so religious of the Sunday whilst they take no notice of other festivals ordained by the same church authority, show that they act by humor, and not by reason and religion; since Sundays and holy-days all stand upon the same foundation, viz., the ordinance of the church.

Q. What was the reason why the weekly Sabbath was changed from the Saturday to the Sunday?

A. Because our Lord fully accomplished the work of our redemption by rising from the dead on a Sunday, and by sending down the Holy Ghost on a Sunday; as therefore the work of our redemption was a greater work than that of our creation, the primitive church thought the day on which this work was completely finished, was more worthy her religious observation than that in which God rested from the

creation, and should be properly called the Lord's day."

### Cutting Reproof.

[From "A Treatise of Thirty Controversies."]

"THE word of God commandeth the seventh day to be the Sabbath of our Lord, and to be kept holy: you [Protestants] without any precept of scripture, change it to the first day of the week, only authorized by our traditions. Divers English Puritans oppose against this point, that the observation of the first day is proved out of scripture, where it is said the first day of the week. Acts xx, 7; 1 Cor. xvi, 2; Rev. i, 10. Have they not spun a fair thread in quoting these places? If we should produce no better for purgatory and prayers for the dead, invocation of the saints, and the like, they might have good cause indeed to laugh us to scorn; for where is it written that these were Sabbath days in which those meetings were kept? Or where is it ordained they should be always observed? Or, which is the sum of all, where is it decreed that the observation of the first day should abrogate or abolish the sanctifying of the seventh day, which God commanded everlastingly to be kept holy? Not one of those is expressed in the written word of God."



### The Bible Not a Sufficient Rule.

[“A True way to find out the True Relig.”-pp. 102, 103.]

“A Protestant must know that the Bible contains all things necessary to salvation. Now this, no man can know by his own private judgment; for in what chapter, or in what verse, does the Bible say clearly that just such and such things are necessary to salvation, and that we must believe and do nothing more? On the other hand, I can tell you, that a man must believe and do many things which are nowhere in plain terms contained in the Bible. This is confirmed by Montague, a Protestant bishop, where he says that “there are six hundred particulars instituted by God in the point of religion, commanded and used by the church, of which we own, that the Scripture delivers, or teaches no such thing.”\* In the first place, a man must believe that the Holy Ghost is neither made, nor begotten, but does proceed, and that from the Father and Son. And that he who will be saved must believe this. For this is an article of the Catholic faith, which, except a man believe faithfully and steadfastly he cannot be saved.† Again, to baptize little children is nowhere mentioned in the Bible; and yet, if they die without baptism, they cannot be saved. Lastly, the keeping holy the Sunday is a thing absolutely necessary to sal-

\* Origen.

† Creed of St. Athanasius.

vation; and yet this is nowhere put down in the Bible; on the contrary, the Bible says, *Remember the Sabbath day to keep it holy*, [Ex. xx, 8.] which is *Saturday* and not *Sunday*: therefore, the Bible does not contain all things necessary to salvation, and, consequently, cannot be a sufficient rule of faith.”

### Sunday-keeping a Tradition of the Catholic Church.

[“Milner’s End of Controversy.”-pp. 89, 90.]

“THE first precept in the Bible is that of sanctifying the seventh day; God blessed the *seventh day* and sanctified it. Gen. ii, 3. This precept was confirmed by God in the Ten Commandments: Remember the Sabbath Day to keep it holy. The *seventh day* is the Sabbath of the Lord thy God. Ex. xx. On the other hand, Christ declares that he is ‘not come to destroy the law, but to fulfill it.’ Matt. v, 17. He himself observed the Sabbath; and, ‘as his custom was, he went into the synagogue on the Sabbath day.’ Luke iv, 16. His disciples likewise observed it after his death: ‘they rested on the Sabbath day according to the commandment.’ Luke xxiii, 56. Yet with all this weight of scripture authority for keeping the Sabbath or seventh day holy, Protestants, of all denominations, make



this a profane day, and transfer the obligation of it to the first day of the week, or the Sunday. Now what authority have they for doing this? None whatever, except the unwritten Word or tradition of the Catholic church, which declares that the apostles made the change in honor of Christ's resurrection, and the descent of the Holy Ghost on that day of the week.

Then with respect to the manner of keeping that day holy, their universal doctrine and practice are no less at variance with the sacred text. The Almighty says: 'From even unto even shall ye celebrate your Sabbath,' [Lev. xxiii, 32,] which is the practice of the Jews down to the present time, but not of any Protestants that ever I heard of.

I will confine myself to one more instance of Protestants' abandoning their own rule, that of scripture alone, to follow ours, of scripture explained by tradition. If an intelligent Pagan who had carefully perused the New Testament, were asked which of the ordinances mentioned in it, is most explicitly and strictly enjoined, I make no doubt but he would answer that it is the washing of feet. To convince you of this, be pleased to read John xiii, 1—17. Observe the motive assigned for Christ's performing the ceremony there recorded; namely, his 'love for his disciples:' next the time of his performing it; namely, when he was about to depart out of this world: then remark the stress he lays upon it

in what he says to Peter: 'If I wash thee not, thou hast no part with me:' finally his injunction at the conclusion of the ceremony: 'If I your Lord and master have washed your feet, ye ought also to wash one another's feet.' I now ask, On what pretense can those who profess to make *scripture alone* the rule of their religion, totally disregard this institution and precept? Had this ceremony been observed in the church when Luther and the other first Protestants began to dogmatize, there is no doubt but they would have retained it; but having learnt from her [Catholic church] that it was only figurative, they acquiesced in this decision contrary to what appears to be the plain sense of scripture."

#### Protestants not Guided by Scripture.

[“Doctrinal Catechism”—pp. 101, 174, 351—355.]

“Q. HAVE you any other proofs that they are not guided by the Scriptures?

A. Yes; so many, that we cannot admit more than a mere specimen into this small work. They reject much that is clearly contained in Scripture, and profess more that is nowhere discoverable in that Divine Book.

Q. Give some examples of both?

A. They should, if the Scripture were their on-



ly rule, wash the feet of one another, according to the command of Christ, in the 13th chap. of St. John;—they should keep, not the Sunday, but the Saturday, according to the commandment, ‘Remember thou keep holy the Sabbath-day;’ for this commandment has not, in Scripture, been changed or abrogated.”

“Q. Have you any other way of proving that the Church has power to institute festivals of precept?”

A. Had she not such power, she could not have done that in which all modern religionists agree with her;—she could not have substituted the observance of Sunday the first day of the week, for the observance of Saturday the seventh day, a change for which there is no Scriptural authority.”

“Q. Do you observe other necessary truths as taught by the Church, not clearly laid down in Scripture?”

A. The doctrine of the Trinity, a doctrine the knowledge of which is certainly necessary to salvation, is not explicitly and evidently laid down in Scripture, in the Protestant sense of private interpretation.

Q. What say you of infant baptism?

A. One-third part of the whole human race die before they reach their seventh year: it is then a matter of the last importance to know whether infants should be baptized; for the Scripture declares that baptism is necessary to salvation; and yet the

Scripture does nowhere tell us clearly whether Christ intended infants to be baptized. If it did, why should we have Baptists, who have never been able to see this truth clearly laid down in Scripture? Here, then, we have a truth, upon which the salvation of one-third part of the whole human race depends, which is not to be found in Scripture.

Q. When Protestants do profane work upon Saturday, or the seventh day of the week, do they follow the Scripture as their only rule of faith,—do they find this permission clearly laid down in the Sacred Volume?

A. On the contrary, they have only the authority of tradition for this practice. In profaning Saturday, they violate one of God’s commandments, which he has never clearly abrogated,—‘Remember thou keep holy the Sabbath day.’

Q. Is the observance of Sunday, as the day of rest, a matter clearly laid down in Scripture.

A. It certainly is not; and yet all Protestants consider the observance of this particular day as essentially necessary to salvation. To say, we observe the Sunday, because Christ rose from the dead on that day, is to say we act without warrant of Scripture; and we might as well say, that we should rest on Thursday because Christ ascended to heaven on that day, and rested in reality from the work of redemption.

Q. Is it not said, in the Book of Revelation, that



St. John was in the Spirit on the Lord's day, that is, Sunday; and is not this Scriptural proof that Sunday is the day to be observed in the new law?

A. Are we then to observe this particular day, merely because St. John had a revelation upon it,—must we observe, as a day of rest and holiness, any day upon which an apostle was in the Spirit?

Q. But it is called the Lord's day.

A. . . . Does this text tell you not to work upon that day,—does it tell you that the obligation of keeping Saturday is done away with, or that it was not the day of the resurrection or ascension which St. John here calls the Lord's day?

Q. Is it not said in the Acts,—‘And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow, and is not this sufficient Scriptural authority for the observance of the first day of the week?’

A. But does this text abrogate the observance of Saturday the seventh day, or allow Protestants to do profane work on that day? Certainly not. They should then rest upon both days, if they hold the above text as any argument. The text in question does not say that the Apostle preached, or that the people assembled every first day of the week, but merely on this particular day, for which a good reason is given, namely, that St. Paul was to depart next day. It is quite clear, however, that they met

every Saturday; for the same Acts say, St. Paul preached in the Synagogue every Sabbath, and exhorted the Jews and the Greeks. Besides, it is not wonderful that the disciples came together on this first day of the week, since according to Acts ii, they continued DAILY in the temple breaking bread.

Q. Does not St. Paul order the Galatians and Corinthians to make collections on the first day of the week?

A. Yes; but, again, this does not abolish the observance of Saturday. St. Paul does not say that the people would be at church on that day,—that they were to keep that day, to the exclusion of Saturday, holy,—or that these collections were to be made at church, but merely that every man should lay up by himself in store upon that day.

Q. What do you conclude from all this?

A. That Protestants have no Scripture for the measure of their day of rest,—that they abolish the observance of Saturday without warrant of Scripture,—that they substitute Sunday in its place without Scriptural authority,—consequently, that for all this, they have only traditional authority. Yet Protestants would look upon a man who would . . . keep the Saturday and profane the first day, as a victim of perdition. Hence we must conclude, that the Scripture, which does not teach these things clearly, does not contain all necessary truths, and, consequently, cannot be the only rule of faith.



Q. Does it not appear from all this, that Protestants teach, in many things, what is opposed to Scripture, and that the Catholic doctrines are much more Scriptural?

A. This is very evident from all we have said, and must be considered indisputable."

#### A Challenge.

[Extract from W. Lockhart, late B. A. of Oxford.]

I SAY, then that I am a Catholic by the grace of God, because I was led to see that some other authority besides the Bible and the Bible only, was necessary in order to prove many of the very points which all Protestants admit to be essential to Christianity. Protestants deny this, and declare that nothing is necessary to be believed but what can be proved from the Bible and the Bible only—namely, from plain texts of Scripture. The whole question is, therefore, reduced into a nutshell; in proof or disproof of this, lies the proof or disproof of Protestantism. I do, therefore, solemnly challenge the Protestants of Ireland to prove by plain texts of Scripture the questions concerning the obligation of the Christian Sabbath. 1. That Christians may work on Saturday, the old seventh day. 2. That they are bound to keep holy the first day; namely, Sunday. 3. That they are not bound to keep holy the seventh day also.---*Toronto [Catholic] Mirror.*

## A WORD

FOR

## THE SABBATH;

—OR—

## FALSE THEORIES EXPOSED.

BY URIAH SMITH.

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